ADAM ABEL:

OR,

Vain Man.

A

DISCOURSE

Fitted for

Funeral Occasions,

BUT

Serviceable to Men in all Ages and Conditions of Life, to make them humble and Heavenly-minded.

BIBL. CANT. SCAD.

By *SAMUEL SHAW*,
Minister of the Gospel.

PSAL. XXXIX. 5.
כל־הבל כל־אדם

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Gnim Jhan.

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Reverendo in Christo Patri,

THOMÆ TENNISONO,

D. Episcopo Lincolniensi.

Ἐν τῷ νῦν αἰῶνι καὶ τῷ μέλλοντι πανευδαιμονεῖν.

ERuditionem multifariam, & virtutes, quæ D. Opt. Max. Gr. in te plurimæ sunt (ornatissimæ præses) celebrare vel celibratum ire, esset culpâ deterere ingeni. *Gratias agimus Deo misericordi, & vicegerenti ejus serenissimo Guilielmo, qui te tuiq; similes Ecclesiæ nostræ præfecerint. Diu intersis & præsis populo Anglicano* Ἐπίσκοπος ἀπρόσκοπος, *& serus in cœlum redeas. Visum sit humanitati & benignitati tuæ, lucubrationibus hisce qualibuscunq; patrocinari: Quæ licet non olent lucernam, cœlum tamen & immortalitem spirant, & genium licet non*

ingenium sapiunt. Dulce & decorum est pro patria mori: *At multò certè dulcius & decentius, moriendo ad patriam remigrare. Oh quam juvat videre animam (origine planè divinâ) in carceratam pulvere, vanitatem suam agnoscentem, mundanas sordes excutientem, patriæ suæ cœlesti ἄμετον inhiantem, & in intimos & artissimos centri sui amplexus trepidantem. Habeat Ecclesia Romana suos Quietistas: Sed habeat Ecclesia reformata animas planè inquietas, donec revertantur in sinum patris cœlestis! Cujus amori suavissimo, & omnipotenti gratiæ, quam humilimè commendat reverentiam tuam*

Cultorum tuorum summus
licet infimus,

Ashby de la Zouch,
Mar. 16. 169$\frac{1}{2}$.

S. SHAW.

Adam Abel,

OR,

VAIN MAN, &c.

PSAL. xxxix. 6.

אך בצלם יתהלך איש

Profecto vir ambulat in imagine.

Surely every man walketh in a vain ſhew.

Μὴν ναὶ ἐν εἰκόνι διαπορεύεται ἄνθρωπος.

I Do not know of any one Temptation, that in all Ages has more ſollicited and perplex'd the Minds of Good men, than that which ſprings from the Proſperity of the Wicked; a Scandal that

the best of Men have been ever apt to take against the Dispensations of God himself; *Quod malis bene fit, & bonis bene*; it hath therefore pleased God, in compassion to them, frequently to obviate this Temptation, by causing many parts of holy Scriptures to be written purposely upon this Argument, amongst which this 39th Psalm is one, the main Proposition of which is, an Exhortation, that we beholding the Prosperity of the Wicked, do not doubt of the Divine Care and Providence: Be not broken in our Minds, do not murmure against God, nor fall away from him, but patiently endure Adversity, and hold fast our Profession. I shall not spend time to analize the Psalm, and shew the methodical and artificial Composure, but directly fall upon the Illustration, Confirmation, and Application of the Words.

ne, *Profectò, surely* or *verily*; an Adverb of Asseveration. But what, is not every Word of God sure and true, and

and equally true? What then needs any Note of Asseveration to one more than another? Though every Sentence of Scripture be equally true, yet some Sentences are harder to be receiv'd and believ'd than others; *Durus hic sermo*, said the Disciples, *Joh.* 6. 60. concerning the Doctrine of spiritual Manducation; and some are of greater weight and importance than others. In these two Cases especially the Adverb of Asseveration is wont to be prefix'd, as may appear by many Texts, both in the Old Testament and the New; you have an Example of the first Case in *Mat.* 26. 34. *Peter* was confident of his own faithfulness and stedfastness, and would not believe any thing to the contrary; *Though all men should be offended because of thee, yet will I never be offended*: To whom our Saviour answers with this Asseveration, *Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.* Of the latter Case there are abundance

of Examples; in the Old Testament, take that famous Text, *Psal.* 58. 11. *Verily there is a reward for the righteous; verily he is a God that judgeth in the Earth.* And in the new take that as famous, *Mat.* 18. 3. *Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.* This most important Doctrin is twice again usher'd in with the same asseveration, *Joh.* 3. 3, 5. *Verily, verily, except a man be born again, &c.* And upon both these accounts it is well used here, for there is no Doctrine that vain Man is slower to believe, nor more necessary to be believ'd, than the Doctrine of his own Vanity.

[*Man*] *i. e. every man.* By a Hebrew Idiom *Man* is put to signifie *any man*, or *every man*. Thus both the words, *Ish* and *Adam*, are used. So that *Man* here is no less than *Mankind*, or, as it is rightly translated in the Text, *Every man*. So *Job* 14. 1.

Man

Man that is born of a Woman is of few days, and full of trouble. The Greeks imitate the Hebrew Idiom in this, as in many other things. *What is a man profited if he should gain the whole world and lose his own Soul?* *Mat.* 16. 26. And again, *Mar.* 8. 36. *What shall it profit a man, &c?* In short, it cannot be better expreſt in Engliſh, than by *every man*, or by *Mankind*, which comprehends Women as well as Men. Surely all Mankind *walketh in a vain ſhew*, *Betſelem*, *in imagine*, in a ſhew or ſhadow. This word is put in oppoſition to *ſubſtantialneſs* or to *duration*; in both ſences, *man walketh in a vain ſhew.* He ſeems to be ſomething when indeed he is nothing. We talk much of Apparitions of the Dead; certainly every living man is but an Apparition, he comes upon the Stage of the World, and acts one part or other, but he is not that which he ſeems to be. And as to his *duration*, he is a ſhew or a ſhadow too, ſoon paſſing away

Ap-

Apparentia subito evanescens, says the learned *Ravanellus*, *like Death as a shadow, and continueth not.* That Text of the Apostle, 1 *Cor.* 7. 31. comprehends both these sences, παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, *the Fashion* or Scheme *of this World passeth away.* It is but a Scheme, a Draught, a Resemblance of something, and that soon passes away too: So that there is neither *reality* nor *durability* in Mankind.

[*Walketh*]. This in the Hebrew Idiom signifies *lives* or *converses*, and the word here is of a conjugation that makes it signifie very briskly; it is *verbum*, not only *efficax*, but *frequentativum*, and is as much as to be busie, and make a great bustle; even as when *Jupiter*, in *Homer*, look'd down upon Men converſing upon Earth, and saw them buying, selling, working, playing, trading, fighting, &c. thought they resembled a company of Pismires running to and fro about a Hillock: So indeed it is, Man bustles, and makes

a mighty ſtir about juſt nothing, and wearies himſelf in very Vanity.

This word *Walking* comprehends the whole Way and Work of Man, and may be reduc'd, for method ſake, to three Heads, to what he *is*, to what he *has*, to what he *does*.

There are a great many men in the World, concerning whom every one that ſees them may ſay, They walk in a vain ſhew. *The fool*, ſays *Solomon*, *Eccleſ.* 10. 3. *when he walketh by the way, his wiſdom fails him, and he ſaith to every one that he is a fool*; So I may ſay of theſe men, they proclaim their own Vanity. There are thoſe, ſaith *Solomon*, that make themſelves rich, and yet have nothing, *Pro.* 13. 7. There are a great many confident Pretenders to Piety, Learning, and other Accomplishments, who indeed are but a ſounding Braſs, or a tinkling Cymbal, as the Apoſtle phraſes it, 1 *Cor.* 13. 1. There are many bold Huffs, that look big, and talk

talk loud, and run down the modester sort of Mortals, when indeed *vox sunt præterea nihil*; or, in the Apostle *Peter*'s Phrase, *Wells without Water*: But I speak not of these, who do loudly proclaim their own Folly and Vanity, to make it notorious to all men; but I am speaking of the Condition of Mankind in general; surely every man walketh in *a vain shew*, or, as it is in the Verse going before my Text, *Verily, every man at his best estate is altogether Vanity.* Every word has an emphasis with it: In the Hebrew it is very elegant, *Col hebel col Adam, omnimoda vanitas est omnis homo. Adam* called his Son *Abel*, but *David* here calls every *Adam* an *Abel*; elsewhere he speaks more particularly, That so neither great nor small may excuse themselves, *Surely men of low degree are Vanity, and men of high degree are a Lye; to be laid in the balances, they are altogether lighter than Vanity*, Ps. 62. 9. *Solomon* the Son is of

his

his Father *David*'s Mind. *Eccles.* 1. 2. *Vanity of Vanities*, saith this Preacher, *Vanity of Vanities, all is Vanity.* See also *Eccles.* 6. 12. *All the days of his vain life, &c.*

But, let us a little more distinctly view Man in the several Ages and Conditions of his Life.

Every Age of Man is vain, and *walketh in a vain shew.*

Childhood. We are born into the World like wild Asses Colts, rude and ignorant, nay, more infirm, naked and helpless than they; when we have, to the great toyl, trouble, and weariness of our Nurses, past our Infancy, how light and vain, toyish and unprofitable is our Childhood, how fickle and unconstant are we, hugging and rejecting in the same instant, *Hodie mihi Jupiter esto, cras mihi truncus ficulus, inutile lignum*; we hug that in our Bosoms to day, which we despise and are ready to throw into the Fire to morrow.

Youth

Youth is nothing but a further degree of Childhood, grown yet more vain, by the addition of wildneſs, wantonneſs, and untractableneſs.

And, what is *Manhood* but a little graver ſort of Childhood? There is no more real ſolidity in Bags and Lands, in order to true Happineſs, than there is in Pins and Points. There is but little more conſiſtency in the Delights of Men, than in the Raptures of Children. He was paſt a Child, that confeſt his own Levity in theſe words, *Romæ Tybur amo ventoſus, Tybure Romam.*

We laugh at Children running after Butterflies, and following Crows, *teſtaq; liteque*, with Clods and Stones. And what is building and planting, fighting and toyling, but a graver ſort of Vanity, commonly attended with a great deal of Sin and Wickedneſs?

Old-

Old Age is Childhood of the second Edition, and that oftentimes *auctior*, much augmented, for this frequently adds Morosity to Vanity, and Wilfulness to Unsatisfiedness.

But *Decrepit Age*, what is it but the meer Carcase of Man, Life drawn off to a *caput mortuum*.

Every Condition of Men is also Vanity.

Rich men indeed do think themselves to be something real; they sure are more than a shew, they are substantial parts of the Creation, they therefore call their Estates *Substance*; as if nothing but Riches were substantial: But indeed, these Riches are so far from being Substance, that they are in Scripture-phrase a kind of a *Non-Ens*; the Spirit of God does not allow them so much as a Being, before a man can well say they are, they are gone, *Prov.* 23. 5. Wilt thou set thine Eyes upon that which is not? For Riches certainly make themselves Wings,

Wings, they fly away as an Eagle towards Heaven. Our Saviour indeed ranks Riches amongst the *least* of good things, *Luke* 16. 10, 11. *He that is faithful in that which is least, &c.* and then he explains himself, *ver.* 11. *If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true Riches?* But *Solomon* goes further, and disparages them much more now, by discarding them out of the number of *Beings*, *Wilt thou set thine Eyes upon that which is not?* *Honours, Grandeur*, and *Pomp*, what! they are but a bubble, a meer shadow. The Honour that is receiv'd from Men is but *popularis aura*, the Breath of the People; and that commonly a stinking Breath too, proceeding from Inwards corrupted and putrid, which is the rotten Constitution of all those, who, as the Apostle phrases it, *have mens persons in admiration because of advantage.* That which we call *Grandeur*, and translate

ſtate by *Pomp*, *Acts* 25. 23. the inſpired Penman of that Book calls φαντασία, μετὰ πολλῆς φαντασίας, with much Fancy, much Appearance. It could not have been more fitly tranſlated, than by the words in the Text, with a *vain ſhew*: And the Apoſtle *Paul* uſes a word much like it, σχῆμα τοῦ κόσμου τούτου, the Faſhion of this World: As if all ſublunary things were nothing but Apparitions. A Scepter has really no more ſubſtance in it than an ordinary walking-Staff; fine and coſtly Apparel are but a ſhew, and indeed for that end are they moſtly made and wore. A ſplendid Retinue is a fine Shew too, but it is a vain one, to maintain them and command them is more Coſt and Trouble than Worſhip: And the meaneſt ragged or leathern Saint that goes abroad continually with his Lifeguard of Angels, thoſe menial and miniſtring Servants of the Almighty is better guarded. What a vain Shew was *Herod's* Royal Apparel, when it could not

ſtave off the Lice and Vermin from eating him up alive? What a vain ſhew was the Goſpel-Rich-man's Purple and fine Linnen, which could neither preſerve him from Death nor Hell; when *Lazarus*, notwithſtanding his Rags and Sores, has a Convoy of Angels into the Boſom of *Abraham*? And is not a Table richly furniſh'd with coſtly Diſhes and variety of delicious Fare a vain ſhew, when it ſerves no more for Health, nor the ſtrengthening of the Conſtitution, than the Prophet's Cake and Cruſe of Water, in the ſtrength of which he travell'd forty days and forty nights, to *Horeb, the mount of God*, 1 *Kin.* 19. 7. King *Solomon* is the moſt competent Judge in this caſe of any man that ever liv'd; for, beſides the great Ingenuity he had to contrive, and the vaſt Power and Wealth he had to purchaſe all the Delights of the Sons of men, (ſuch as ſtately Houſes, fruitful Vineyards, pleaſant Orchards and Gardens, abounding

with all sort of Fruits, Pools of Water, Servants, and Maidens, great and small Cattel, Men-singers and Women-singers, as you may read in *Eccles.* 2. and 2 *Chron.* 9.) I say he not only had all these things, and many more, but also a vast largeness of Soul, and Wisdom put into him from above, beyond all men upon Earth, whereby he was able to make a right estimate, and give a right Judgment of things, and yet after all this, passes this Verdict upon them all, they were all *Vanity and vexation of Spirit*, *Eccles.* 2. 11, 15, 17, 19. —— And now having proved, that the Rich and the Grandees of the World, with all their Wealth and Grandeur, do walk in a vain shew, it is no great matter for speaking of the Poor, for if the Rich be Vanity, certainly the Poor are *lighter than vanity*; they stand for Cyphers in the World, whereas the Rich seem to make some Figure: Poor men are the Picture of men, without the Respect of men.

There is no Advantage (alas!) for which men should have their persons in admiration. Where is the man that honours God in a poor man? Where is the man that regards or reverences an immortal Soul, if the same happen to be *caskt* up in an unseemly Body, especially if that also be *hoop'd* in filthy Rags? Let the poor man be industrious and laborious, he is therefore valued as an Ox or an Ass is valued, and no more: Let him be stout and courageous, he shall meet with no Preferment but what the valiant *Uriah* met with, to be set in the fore-front of the Battel: Nay, let him be wise and ingenious, so wise as to *preserve the Island*, so wise as to *deliver the City*, yet he shall be rewarded as *Solomon*'s poor wise man was, in *Eccles.* 9. 15. the poor man's Wisdom is despised, and his Words are not heard.

Men in a *conjugal State* walk in a vain shew, molested with Family Cares, distracted with domestick ill Acci-

Accidents or Broils, and a man is at variance with his Father, the Daughter with her Mother, the Daughter-in-law with her Mother-in-law, and a man's Enemies are frequently those of his own House; there is either Disloyalty, Undutifulness, Idleness, Profuseness, Unagreeableness of Tempers, Unsuccessfulness of Undertakings, or one thing or other, that imbitters that state also. At best it is but a poor and a mean Union, in comparison of what the rational Creature is capable of.

The *Single Life* is no less molested with Desires, than the *Conjugal* is with Cares; yea, this does with as much Vanity seek to get into the Net as the other to get out of it. If that Precept of the Apostle's, 1 *Cor.* 7. 27. (*Art thou bound to a Wife, seek not to be loosed: Art thou loosed from a Wife, seek not a Wife;*) were to be accommodated to these times (as I suppose it is not) I believe it would be as hard a

Command to observe as any in the Gospel.

Kings and *Princes* are not exempted from Vanity. King *Solomon* complained of the vanity and emptiness of things more than any man: Our Saviour, a man of Sorrows, and acquainted with Grief, wore a Crown wholly made up of Thorns. But I suppose there is no man upon Earth wears a Crown, but there are Thorns in it: If they be severe in ruling, they will be feared, and consequently hated; if gentle and merciful, they will be contemn'd and disobey'd: If they make chargeable Wars, perhaps they may get the Necks of their Enemies, but then they lose the Hearts of their Subjects: If they be peaceable or cowardly, they may possibly preserve the Persons of their Subjects, but then they betray their Liberty and Estates, and make them a Prey to foreign Princes. In a word, all Crowns are lin'd with

Cares,

Cares, and edg'd with Fears, and perhaps an ordinary Felt ſits eaſier upon the Head. At beſt, mens ruling over one another, whether they be Kings or other inferior Maſters, is but a ſemblance, a ſhew of Rule; the meaneſt Saint whom Chriſt Jeſus hath waſhed in his Blood, and made *a King and a Prieſt to God and the Father*, has a more real, glorious, durable Dominion than they upon that account.

When we conſider the wiſe *Counſellors* and profound *Stateſmen* upon Earth, and how often and ſtrangely they are hallucinated, baffled, and infatuated, we cannot but ſay, they walk in a *vain ſhew*. Let *Achitophel* the *Gibonite* bear witneſs for this ſort of men, whoſe Counſel was overthrown by *Huſhai*, and himſelf by a Halter. If you will, you may help out his Teſtimony by the Examples of ſome late Judges and great Miniſters of State of thoſe amongſt our ſelves. How often have we ſeen theſe men falling by the fury of an enraged

People, whom they had for some time ridden, and been made a Sacrifice to those to whom they had been a Terror.

The *foolish* and *ignorant* look like Men, when indeed they are excelled by *the Ox that knows his owner, and the Ass that knows his Master's Crib, Isa.* 1. 3. The Psalmist therefore joyns these two together, *Psal* 73. 22. *So foolish was I, and ignorant, I was as a beast before thee. Sine doctrina vita, est quasi mortis imago,* without Wisdom men may rather be said to be dead than alive.

The *wise* and the *learned* walk in a vain shew; they trouble their Heads with many Thoughts, and disquiet themselves in vain, seeking to come to the Knowledge of many things, and the Causes of things, which they shall never attain to, and give themselves a great deal of Torment to little or no purpose. If they do find out some things, they find them out to their cost, and to their grief; *He that encreaseth*

creaſeth Knowledge encreaſeth Sorrow; he comes to know many things which afterwards he could wiſh he had never known. Our Mother *Eve* coveted to know Good and Evil, and ſo ſhe did, but it was ſorely to her Coſt, and to ours too; in her much Wiſdom ſhe found much Grief, which is entayled upon Us her Poſterity to this day. *Eccleſ.* 1. 18. *Much ſtudy is a wearineſs of the fleſh, Eccl.* 12. 12. That you will ſay is Vanity; yea, but there is Vexation alſo added to it; for, Would it not vex any man, to ſtudy hard only to know what abundance of things there are that he is guilty of?

The *idle*, *ſlothful*, and *unconcern'd*, walk in a vain ſhew, if indeed they may be ſaid to walk at all; theſe are unprofitable Burdens to the Earth, *Numeri ſunt fruges conſumere nati*; They only ſerve for tale, to make up a Number, and devour the Fruits of the Earth; they are aſleep all their days,

and

and what is a man good for when he is asleep?

The *active*, *brisk*, and *lusty* walks in a *vain shew*; he is up late and early, makes a bustle and clatter in the World, disquiets himself and all his Neighbors, defrauds his Carcass, troubles his House with restless Motion and Business, and all this is but as Childrens sweating and running after a painted Butterflye; he is alwaies catching at something or other, in which he is commonly disappointed, and cannot catch it; and if he do happen to catch it, he opens his Hand to view it, and behold, it is a Flye.

Bad men are but like men, even as *Nebuchadnezzar*, who had the Heart of a Beast, under the Shape of a Man.

Yea indeed, and Good men too, in this World, walk in a *vain shew*. How ignorant of many things are the wisest of men? How uncertain and fickle in their Resolutions? how uneven in their Tem-

Tempers: how ebbing and flowing in their Devotions, are the Beſt of men in this World.

And although Religion be ſomething ſolid, real, and ſubſtantial, yet it is but a ſhadow of what is to come. The beſt men are but like good men in this World. It is but a kind of typical Religion that we have here. What a ſcant Reſemblance is the holieſt Life upon Earth, to the Life of the other World? We rather make a ſhew of performing religious Duties, than perform them. As Angels ſometimes make a ſhew of eating and drinking, and ſitting and walking, and doing as we do, ſo we make a ſhew of ſerving and praiſing God, and doing as they do. This knowledge of ours is but ſeeing in a Glaſs, like a Fable or Parable, in compariſon of the intuition and viſion of the other World. Our Love is but like a going Fire, in compariſon of the Ardours and Amours of that World. As men laugh at little Children when they

they measure heights, so shall we hereafter disdainfully look back upon our dwarfish stature of this present World. The whole Life of the best man upon Earth, is but a Dream in comparison of that state that we shall be in when we awake in the Resurrection. Read 1 Cor. 13. 9, 10, 11, 12. *Every man walketh in a vain shew.* *Walks*, I told you, according to the Hebrew Idiom, is as much as *lives* or *converses*, and comprehends whatsoever a man *is*, *has*, or *does*. I come now therefore to speak particularly to these three.

First, It relates to what he is. Every man is but a Shew, a Resemblance, a kind of an Apparition. *Tselem*, the word in the Text, signifies the Image or Resemblance of a Body, which doth not exist truly and really, but in the Fancy only. Thus the Psalmist uses it, *Psal.* 73. 20. *As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image*; *i. e.* them

them who are rather a Resemblance of something, than truly or really any thing. To the same purpose speaks *Sophocles*, in his *Ajax*, Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν εἴδωλα, ὅσοι ζῶμεν, ἢ κούφην σκιάν. We mortal men are nothing more than Images or light Shadows. Man is a Shadow, as to any Reality or Substantialness; and also as to duration, he is fickle and flitting, evanid as a Vapour, *Jam.* 4. 14. as a Bubble, as a Person that comes upon the Stage, and represents a King, or a Peer, or a Peasant, for a short space, and then disappears. He is a Flower, a pretty thing to look on, for a time, but *heu nimium breves rosæ*. Alas, how short liv'd are Roses! Man cometh forth like a Flower, that is *sweet* and is cut down; that is *sad*, *Job* 14. 2. yea, he fleeth as a shadow, and continueth not. The eloquent Prophet uses the same elegant comparison, *Isa.* 40. 6. *The voice said: Cry; and he said, What shall I cry? All flesh is Grass, and all the*

goodliness thereof as a flower of the field: The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it; surely the people is grass: The Apostle *James* applys the comparison to Rich men, *Jam.* 1. 10. 11. *As the flower of the grass he shall pass away; for the sun is no sooner risen with a burning heat; but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth, so also shall the rich man fade away in his ways:* But the Apostle *Peter* applies it to them in particular, and also to all in general, 1 *Pet.* 1. 24. *For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away.* The Heathen Sages used the same comparison, ὅτι περ φύλλων γενεὴ τοιὴ δὲ καὶ ἀνδρῶν. Poor Man is no better than a Garment fretted and half eaten with Moths, which, you know, is then no better than a Rag; he dwelleth in a House made of Clay, whose Foundation

is

is in the Dust, and is crush'd before the Moths, *Job* 4. 19. he consumeth as a rotten thing, as a Garment that is Moth-eaten, *Job* 13. 27. The greatest Bravery of Man is but like a Moth, a thing that men alwaies kill by crushing it; it needs no Knife to shed its Blood, no Halter to strangle it, no Ax to behead it, no, nor so much as a Womans Nail to dispatch it; do but catch it and crush it, and it ceases to be; *Psal.* 39. 11. *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: Surely every man is vanity.* They speak of the Apples of *Sodom*, fair and beautiful to look upon, but touch them and they drop into Ashes. Such a comely Vanity is Man, do but touch him, and he drops to Dust in his Body, and his Soul takes its flight into another World; so vain a thing is Man, as to his *duration*. But this Doctrine of Man's frailty, flittringness, and undurableness, is so well known to all

men,

men, and so readily confess'd by all, that I think I need not further insist upon it, though it opens to any man a great Field of Discourse, at the very first view. A little therefore to re-assume the former Argument concerning Man's seeming to be something, when indeed he is nothing. I say therefore, there is no solidity, no consistency in Man.

His *Beauty* is but a *Paint*, a *Varnish*, in comparison of true and substantial Amiableness, and falls as far short of it as a patcht and painted Face falls short of of the native loveliness and sweetness, which is to be discerned in the Complexion of a pure uncorrupted Virgin, or the Virginity of a Damask Rose. The Beauty of this corruptible Body is no more to be compared to the sweetness and lustre of the glorified Body, than *Moses*'s Sun-burnt Face, when he was Shepherd to *Jethro* the *Midianite*, was to be compared to his shining Face, when he came down from the Mount

of

of *God*, and was fain to put a Veil upon it, that the Children of *Israel* might behold him; or indeed, no more than the glistering of a *Glow-worm* is to be compared to the brightness of the *Sun* at mid-day.

His *Strength*, alas! it is but weakness and rottenness. Men, especially young men, are apt to glory in their strength, and to pride *themselves* in their running, riding, wrestling, and fighting; whereas the ablest, stoutest, strongest of the Children of men, is a meer Child, in comparison of one of the Angels of God, yea, or of one Devil neither, yea, I may add, in comparison of any Child of the Resurrection; for, these Bodies of ours are buried in Weakness, but shall be raised in Power, 1 *Cor.* 15. 43. Besides, this Strength of his, which he pretends to, has no duration with it, it vanishes away in a moment, and Man as a *rotten thing consumeth, as a garment that is moth-eaten*, *Job* 13. 28. Who could chuse but pity *Peter*, stretching out

his Hands to be bound and carried away whither he would not, who had formerly seen him girding himself, and walking whithersoever he would; or *Sampson* grinding in the Prison, who had formerly seen him carrying away the Gates of *Gaza* upon his Shoulders, Doors, Posts, and Bar and all? Who, I say, can chuse but bewail the vain shew that the strong man makes, who sees his Iron Sinews become like Straw, and his Brass Bones turn'd into rotten Wood, as the Almighty loftily expresses it in the 41st of *Job*. And as his Beauty is but a Paint or a Varnish, his Strength but Infirmity and Rottenness, so

His *Valour* is but a *Flourish*, and a meer Vapour. The bombast words, and prophane brags of the Philistine-Champion *Goliah*, who defied the Armies of the living God, and disdain'd the little Champion of *Israel*, *Come unto me, and I will give thy flesh to the fowls of the air, and to the beasts of the field*,

field, prov'd to be nothing but the blaſphemous Bravado of an uncircumciſed Tongue, which was preſently ſilenc'd, and carried away with the wicked Head that contain'd it, and his mighty brandiſh'd Blade was wrapp'd up in a Clout, and laid behind the Ephod in obſcurity. Beſides, this Valour and Proweſs will, in a ſhort time, be turn'd into ſuch Cowardiſe and Daſtordlineſs, that it will not dare to encounter, no, not ſo much as the Worms, that will crawl and feed upon the valiant *Hero*, and then he that ſees it will wonder, and ſay, *Loe, here's all that remains of great Saladine*; or, Loe here that Limb of a man, who is now a Worm, and no Man. His Valour is but a Flouriſh and a meer Vapour.

His *Conſtancy* and *Faithfulneſs* is but a ſhew of Stedfaſtneſs: Ten thouſand Inſtances do tell us how frail, fickle, and deceitful the Affections, Words, Promiſes, Oaths and Vows of the Children of Men are; they love to day and hate to

morrow, and the Hatred with which they hate, perhaps, is greater than the Love wherewith they loved. *Ammon* is ſick for his Siſter *Tamar* to day, to morrow, having ſpoil'd her of her Glory, he is as ſick of her; *Ariſe, be gone*, 2 *Sam.* 13. 15. And again, *Put now this woman out from me, and bolt the door after her*, *v.* 19. *Though all the world ſhould deny thee*, cries *Peter* to his Maſter, *yet will not I deny thee, I will dye with thee rather*, *Mat.* 26. 33, 35. But before morning his note is changed, *ver.* 72. *I know not the man*: And *ver.* 74. *He began to curſe and ſwear, ſaying, I know not the man. Peter*, I warrant ye, thought he had a ſubſtantial ſtedfaſtneſs, but ſee what a vain ſhew it proved to be. It ſeems, by the Apoſtle *Paul*, that the Purpoſes and Promiſes that are made according to the Fleſh, *i. e.* according to men in the Fleſh, are doubtful and unſtable, on and off; they are *yea, yea*, and *nay, nay*, 2 *Cor.* 1. 17. And indeed,

deed, there is ſo much lightneſs and unſteddineſs in humane Minds and Reſolutions, and ſo much variableneſs in their Affections, that their Conſtancy is no more to be compared to ſubſtantial Steddineſs, than the levity of a Feather to the ſtability of a Mountain. ---Beſides, let men be never ſo firm, faithful, and conſtant in their Affections, alas, their time comes preſently, when all their Thoughts periſh: Let them be never ſo juſt, punctual, and true to their Word, their Breath, and with that all their Words, will vaniſh into Air in a ſhort time; ſo vain a thing is Man: *Surely every man walketh in a vain ſhew.*

His *Patience* is but a ſhew of Patience, mingled with a great deal of Impatience, and ſoon worn out too. *Ye have heard of the patience of Job*, ſays the Apoſtle *James*; yes, ſo we have, and we have heard of his Impatience too, witneſs the third Chapter of his Hiſtory, when *he opened his mouth,*

and curſed his day; ----(read the Chapter). We have heard of the Meekneſs of *Moſes* too, who was the meekeſt man upon Earth, *Numb.* 12. 3. but we have heard of his Paſſion too, and raſh Anger, *Pſal.* 106. 32, 33. *It went ill with Moſes for their ſakes, becauſe they provoked his ſpirit, ſo that he ſpake madviſedly with his lips.* And be Man's Patience never ſo pure, it is rare to find it have its *perfect Work*; one Evil after another, one Battery upon the back of another, will ſhake it, if not demoliſh it. *Elijah* long endured the Perverſeneſs of *Iſrael*, the Affronts and Gainſayings of *Ahab* and *Jezabel*; but when word was brought him, that notwithſtanding all his good Offices, *Jezabel* would have his Head to morrow, he aroſe, and went for his Life, and prayed in the anger and anguiſh of his Spirit, that he might dye, ſaying, *It is enough, now, O Lord, take away my life*, 1 *Kin.* 19. 4. His Succeſſor *Eliſha* patiently endured many Provocations and

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Persecutions from that idolatrous Generation in which he lived; but when the wicked and ungrateful King of *Israel*, for whom he had done so many good Offices, sent a Messenger to take away his Head, he falls into a fit of Impatience, 2 *Kin.* 6. 32. *See ye how this son of a murderer is sent to take away my head*: And still worse, in ver. 33. he said, *Behold, this evil is of the Lord; what should I wait for the Lord any longer?* *Læsa patientia fit furor.*

And as the *Patience*, so the *Charity* of Man upon Earth is imperfect, it is but a shew of Charity, in comparison of the pure Kindness and Benevolence of the Angels of God, or of the Spirits of *just men made perfect*. Alas! how great an Allay, a mixture of Bitterness, is to be found in the sweetest Temper upon Earth? The Children of Men indeed, so far forth as they are Children of God, *i. e.* followers of him, are Children of Love, for *God is Love*.

But alas, the most God-like, and the best-natur'd of them, do love but in part; they have Gall mingled with their Honey, *the root that beareth gall*, as *Moses* calls it, *Deut.* 29. 18. is not perfectly eradicated, no, not out of the Trees that are of the Lord's own planting. *Paul* and *Barnabas* were men beloved of God and his Church, Lovers of God and of his Gospel, great Lovers one of another, constant and dear Companions in Travel, in Preaching, in Persecution, yet for a small matter (one would think) this loving pair fell out, and the Controversie grew so hot and fierce, that they parted one from the other, when indeed they had more need to have gone together, *Acts* 15. 39. ..... Besides, this very *Charity*, as it is imperfect, so it is evanid, and apt to decay, whilst men are in this Bodily state. Be it a holy Fire, kindled from above in the Souls of men, yet the very Fire of the Altar will decay, if Fuel be not administred

to

to it. Distance of Place, want of Interviews and Correspondence, the decay of that which we apprehend lovely, any apprehension of Affront, or so much as a Neglect, with many an other Accident, is apt to quench this Flame, or at least abate the heat of the Passion. How often do we hear Men complaining of their conditions, which sometimes they seemed well pleased with, Husbands saying to their Wives, and Wives to their Husbands, I would we had never met together; the Father saying to his Son, I would I had never begotten thee; and the Mother to her Daughter, Woe is me, that ever I brought thee forth; so poor, impure, imperfect, and unconstant is this Passion, which yet certainly is the noblest that belongs to the human Nature.

View poor Man in any of his Ages, Conditions, Qualifications, Passions, or the effects of them, and you will find him vain, and walking *in a vain shew*: What's his Mirth, but a light and empty

empty Jovialty, without any real Content or solid Satisfaction? We may all justly say as *Solomon* said, *Eccl.* 2. 2. *I said of laughter it is mad, and of mirth what doth it?* What doth it indeed? for the very contrary to it is commended above it, and preferred before it, *Eccles.* 7. 2. *It is better to go to the house of mourning, than to go to the house of feasting:* And then, *v.* 3. *Sorrow is better than laughter:* And again, *v.* 4. *The heart of the wise is in the house of mourning, but the heart of fools in the house of mirth:* And again, *v.* 5. *It is better to hear the rebuke of the wise, than to hear the song of fools; for, as the crackling of thorns under a pot, so is the laughter of a fool*; loud perhaps, but it is but a blaze, neither of any use, nor for any duration. And if man's *Mirth* be so vain, that even Sorrow itself is preferred before it, it might be worth the while to enquire wherein lies the solidity of *Sorrow*, and to say of this also, *What doth it?* For, what doth it profit

profit a man to ſorrow for the Loſſes that he cannot retrieve, the Diſappointments that he cannot amend, for things paſt that cannot be recover'd; for things preſent, that cannot be remedied; for things to come, which cannot be prevented? Sorrow is an unhinging of the Soul, and why ſhould Man diſquiet himſelf in vain? And how much of the ſtrength of their Souls do men miſpend in ſorrowing? They oftentimes grieve for an Evil which really was not befaln them, and oftentimes for a thing, which though it was befaln them, was not really evil. Did not old *Jacob* walk in a *vain ſhew*, when he walked heavily and mournfully many years, for the Death of his dear *Joſeph*, who was at that time Lord of all *Ægypt*. And ſuppoſe he had known that he was ſold into *Egypt*, I warrant he would nevertheleſs have grieved, although really it was no evil to *Jacob* that he was ſold thither. *Mary* was troubled that ſhe could not find her

her dead Lord in the Sepulchre, when indeed it was good for her that he was risen, and was not there: So vain, venturous, and foolish a thing is the Mirth and the Sorrow too of the Sons of men.

Poor man, Is he awake? By Seeing or Hearing he is continually betray'd, or at least molested: He is either apt to speak what he should not, or sure to hear what he would not; he is either dissolved in Pleasure, distracted with Cares, or tired with Business; either vex'd with seeing other men do amiss, or envies them doing well; he is either wearied with very Idleness, and having nothing to do, or surfeited with doing the same things over and over again, all the days of his life. He is (forsooth) ever and anon hungry or thirsty, or weary, and a great part of the waking time of his life is spent in relieving these Necessities. —Well then, may some one say, Commend me to *Sleep*, for this frees the poor Mortal

tal from all these Inconveniences. True indeed; But then (alas!) what is he good for? Then the Wise differs nothing from a Fool, nor the Champion from a Child. As the Grave is, so is the Bed, and all lye down alike in both, and Sleep like Death sweetly feeds upon them all. There is an old Question in the Schools, *An præstat miserum esse an non esse?* One might almost interpret and illustrate it by waking and sleeping, whether is better, to be awake and be disquieted, or asleep, and not to be at all. That so great a part of our little Age passes away so unsensibly, and is spent so unprofitably, must needs trouble any wise man, who reflects upon it when he is awake. But, alas! there is somewhat worse than Unprofitableness in it. If it were possible for men to be asleep, and yet awake at the same time; I mean, if we did know how our time is spent, and how it goes on when we are asleep, it would add Shame to our Trouble, and Vexation

to

to the Vanity. Many men do dream, even waking, the whole life of the greateſt part of Mankind is nothing but a Dream: but the beſt and wiſeſt of men dream ſleeping, yea, and ſo dream, as that in the morning they have cauſe with ſhame to confeſs, it was no part of their Goodneſs or Wiſdom either. Other while poor men are affrighted with Viſions or ſtrange Apprehenſions in the night-time, ſo as that their ſleep itſelf is not ſweet unto them: The Inconveniences and Evils of the Night are ſo many, that it may well be doubted whether any man living (if a man aſleep may be ſaid to be alive) do paſs any one night of his life in that Peace and Purity as he deſires, and as becomes his noble Nature.

And now I am ſpeaking of Man, as to what he *is*, and that therein he walks in a vain ſhew. I may fitly conſider alſo what he *knows*, he walks in a vain ſhew as to that alſo. As his *Beauty* is but a Paint,

Paint, his *Valour* but a Flouriſh, his *Strength* Rottenneſs, his *Conſtancy*, *Patience*, and *Charity* but a Reſemblance of ſome ſuch things, ſo indeed that wherein he is ſo very apt to glory,

His *Knowledge*, is but a Conjecture: He thinks he knows many things, which indeed he does but gueſs at; *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*, 1 *Cor.* 8. 2. To know things is properly to know the cauſes of things; and, alas! how little is there of this ſort of Knowledge, that a modeſt man dare pretend to? We all allow *Solomon* to have been a wiſe and knowing man, and yet who is there that confeſſes his Ignorance more plainly and frequently than he, as appears by that form of ſpeech that he ſo often uſes, *Who knoweth*, and *who can tell? Who knoweth whether his heir ſhall be a wiſe man or a fool*, *Eccl.* 2. 19? *Who knoweth the ſpirit of a man that goeth upward, and the ſpirit of the beaſt, that goeth*

goeth downward to the earth, Eccl. 3. 21? *Who knoweth what is good for man in this life, Eccl.* 6. 12? *Who knoweth the interpretation of a thing, Eccl.* 8. 1? *Who can tell a man what shall be after him under the sun, Eccl.* 6. 12? *Who can tell him when it shall be, Eccl.* 8. 7? *And what shall be after him, who can tell, Eccl.* 10. 14? Our knowledge of things past is by *Tradition*, of things present many of them by *Hear-say*, and of things to come by meer *Conjecture*: And is not all this very uncertain? How vastly do the Sentiments of the men of this Age vary from the Sentiments of the men of the last Ages? and it is very likely, that many of the Opinions and Doctrines, both in Philosophy and Divinity, which this present Generation embraces, will in the next Age be rejected and exploded: Nay, the same man, in different stages of his own Age, and different circumstances of his own Life, varies from himself. Who can chuse but wonder

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and confess, that *man walketh in a vain shew*, as to his Knowledge, who shall look into a Church in the beginning of an Age, and find it wholly *Calvinistical*, and look upon it again towards the end of the same Age, and find it almost wholly *Arminian*, or *Bellarminian*, the Schools then wholly *Aristotelian*, and now mostly *Cartesian*. How easily and suddenly does Worldly Interest alter the Minds of men, who force themselves to believe certain Propositions or Doctrines, because it is for their secular advantage to profess them. Add to this *Vanity* the *Vexation* that attends Man as to his Knowledge; this might be made out in many particulars, some few of which I touch'd upon before. To say nothing therefore of those, consider a little the vexatious *Unresolvedness* that attends the most ingenious and inquisitive of the Sons of Men; and this Vexation does most haunt the finest Heads, and the tenderest Hearts. They that are most conscientious, are careful

to act judiciously, that their Consciences may not condemn them, as to the things wherein they allow themselves; which whilst they seek to do, that they may approve themselves to God, they make many Enquiries, beat their Brains, turn over their Books, summon all the Powers of their Souls to give a right Verdict in the case. In this Contest many poor Souls spend all their days, and can come to no Resolution, but fluctuate to and fro, like Waves tossed with the contrary Winds, and never arrive at true Rest, Resolution, and Satisfaction of Mind all their life long. When after all (if after all) they seem to arrive at some satisfaction, and as King *Agrippa* says, are *almost perswaded*, then presently arises some Storm, some Blast from some Author or Argument or other, and shakes their not well fix'd Resolution, ravels all again, and drives them back into the same Perplexities as before; so that their Minds are restless and raging, one while *affirming*,

firming, another while *denying*, but always in some degree *doubting*. And is not this *Unresolvedness* a vexatious Vanity, wherein men, yea, the best of men, do walk: Which so troubled the modest Philosopher of old, that he cried, *Hoc tantum scio, me nihil scire.*

A man may, upon the whole matter rather be said to seem to be, than to be any thing that is good.

In short, if there be any thing solid or substantial in Man, it is that whereby he denies himself to be any thing, and empties himself of himself.

And yet this is but very imperfect neither; for, our very Self-denyal is mingled with much Pride and Selfishness, whilst we are in this poor Pilgrim state.

And so I come to consider, that *Man walketh in a vain shew*, as to what he *hath* or *possesseth*. The Possessions of this World are but a shew, a shadow of good things, in both the forementioned respects, but empty and fleeting;

they are thin and meagre, have no bulk, weight, nor substance in them, nor any considerable duration. In short, they have neither *solidity* nor *stability*. All Earthly Possessions, even the finest, sweetest, and bravest of them, are cry'd up, or cry'd out on rather for Vanity, by the most competent Judge that ever liv'd upon Earth; read *Eccl.* And what can be lighter and emptier than Vanity? And it is but an imaginary kind of Happiness, which the Rich, the Honourable, the Learned, the Valiant, and Victorious do enjoy. So then both the Possessions themselves, and the delight that is taken in them are both Vanity; *Surely every man walketh in a vain shew.*

The Possessions themselves.

Riches are but a shadow of some substantial and durable Good; they are but a Fancy. Abstract them from the

the Love of God, ſeparate them from their End and Uſe, and they are as meer Husks, as thoſe that the Prodigal in the Parable fed upon, in comparison of the Bread of his Father's Houſe: I ſay, ſeparate them from their End and Uſe, for what is a Coffer of Gold better than a heap of Counters, if no body may touch it nor uſe it? What is a rich *Palace* better than a heap of Rubbiſh, or a Caſtle in the Air, if no man may be permitted to inhabit it? What is coſtly *Apparel* better than rotten Rags, if no one may be ſuffer'd to put it on? Well, ſuppoſe this Wealth to be us'd, it is a thouſand to one but it is abus'd and miſpent upon vain Pleaſures, unprofitable Curioſities, or needleſs Superfluities. The Paint and Pictures of a Houſe render it never the more ſafe nor ſtrong: The coſtly Apparel of Scarlet and Velvet keep the Body no warmer than the Prophet's *Girdle of Leather*, or the Baptiſt's *Coat of Camels Hair*. —Again, abſtract

Worldly Wealth and Riches from the Love of God; *i. e.* Suppose a man to have much Gold and no Grace, much Wealth and no Virtue, much of Earth in his Hands and nothing of Heaven in his Heart; suppose his Riches to be gotten by Fraud or Violence, by wicked Cunning or Covetousness; suppose them to be given him for a Curse and a Snare, and an aggravation of his Condemnation, does not this man walk in as vain a shew as those Slaves that are continually emyloyed in the Mines of Silver and Gold, carrying many a heavy load for the service of their Masters, themselves all the while remaining miserable Slaves for all that? —— Again, compare this Worldly Wealth with the true Riches, with Grace and Glory, which do enrich and adorn the Mind; and, what shall we call it then? Let the Prophet speak for me, and tell you, *Hab.* 2. 6. it is thick Clay; *Woe to him that ladeth himself with thick clay.* Thick Clay! this is Substance in-

indeed, but it is dirty and nasty, for a Soul to wallow in, fitter for a Swine than for a Soul. Let another Prophet speak, *Zech.* 9. 3. *Tyrus heaped up silver as the dust, and fine gold as the mire of the Streets.* Or, let holy *Job* speak, *Job* 27. 16. *He heaps up silver as the dust, and prepares raiment as the clay.* —— Nay again, we will suppose that Riches be made use of, yea, and good use of, (which is the best that can be supposed) yet when Goods encrease, they are encreas'd that eat them; and *What good is there to the owners thereof, saving the beholding of them with their eyes, Eccl.* 5. 11? In a word, there is a Curse entail'd upon all that covet after Riches, which does unavoidably light upon them all, *viz.* they shall go on still hungring and gaping after more, and shall never be filled, *Eccl.* 5. 10. *He that loveth silver shall not not be satisfied with silver, nor he that loveth abundance with encrease.* And then he adds, as with good reason he

might, *This is also vanity.* The worth of these things is placed principally in the Fancies of Men. You have heard perhaps of some Rich men, who under a melancholick Distemper have fancied themselves to be very Poor, and I wonder then what good their Riches do them. And I have read of a poor man, who in his merry Melancholy would stand upon the Shore and clap his Hands, and laugh and rejoyce at the coming in of the Merchants Ships, fancying them all to be his own. And I wonder what he could have done more, if they had been all his own indeed: And is not that a Vanity, that a man may fancy himself into, or out of, when he pleases? ——Besides, in the latter sense, these Riches are Vanity too, because they soon vanish; *They take to themselves wings, and fly away,* as *Solomon* expresses it, yea, and that swiftly and irrecoverably, as an Eagle towards Heaven. Now these Wings are made

up

up of many sorts of Feathers, such as Thieves, Knaves, violent Enemies and Oppressors, false and deceitful Friends, Fire, Sword, Wind and Tempests, Suits at Law, Forgery, Perjury, Moths and Rust, and I know not how many more. I will quit this point, leaving with you that good and grave Advice of your best Friend, *Mat.* 6. 19, 20. *Lay not up for your selves treasures upon Earth, but lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*

Friends are a Worldly Possession, highly prized by some, and indeed needed by all: They are a very precious Possession, a very great, but a very rare Treasure. True Friends are seldom acquir'd, hardly kept, and with great Grief parted with. There are so many things go to the making up of a true and rightly-accomplish'd Friend, that it may well be doubted, whether every thousandth man in the World have

have one. They that live in populous places have many Neighbors, the Rich have many Servants, the Eloquent have many Auditors, the Learned have many Pupils and Clients, the Honourable and the Worſhipful have many Flatterers, and perhaps not one of theſe has a true Friend; for neither Affinity, Riches, Eloquence, Learning, Honour, or Grandeur can purchaſe true Friendſhip: And indeed, there are few men in this depraved ſtate of Mankind fit to make Friends of. If a man be fooliſh or falſe, if he be covetous or ſelfiſh, if he be cowardly, proud, or paſſionate, if he be ἀνθάδης, ſelf-conceited, humerous, inconſtant, or an intemperate ſelf-lover, he cannot be made a Friend of. And (alas!) where is the man that is not ſome of all this?

To *keep* a Friend is no leſs difficult than to *get* one. The tenderer any part of the Body is, the ſooner it is hurt,

hurt, and the eaſilier-offended. Friendſhip is a tender and delicate thing, and eaſily grieved; every ſmall Infirmity, Paſſion, or ſo much as Neglect, is apt to wound, if not to violate it, and Friendſhip, when it comes to be ſuſpected is half broken. If no man can be properly called a Friend, but ſuch an one as *Solomon* deſcribes, *Prov.* 17. 17. *Who loveth at all times*, I doubt there will very few be found, ſo inconſtant is all human Love, ſo apt to be abated, if not aboliſh'd. *Is this thy kindneſs to thy friend*, ſaid *Abſalom* jeeringly to *Huſhai*, becauſe he did not willingly go with his Friend *David* into Baniſhment, *why wenteſt thou not with thy friend*, 2 *Sam.* 16. 17? How often have all men cauſe to reflect as tartly upon their pretended Friends, upon the account of ſome Commiſſion or Omiſſion or other? Is this your Kindneſs to your Friend? Why did you not go hither or thither? Why did you not

not do this or that? Why did you not ſpeak thus or thus for your Friend? Friends were ordain'd for a time of Adverſity, but (alas!) they will not abide it, few of them are Adverſity-proof. ——But, at beſt, Friends muſt part. If they have lived lovingly and faithfully all their days, (which is rare to be found) yet Death, worſe and crueller than the Whiſperer that *Solomon* ſpeaks of, will *ſeparate the chiefeſt Friends* that ever lov'd or liv'd together, and then behold what Lamentation and Mourning; *The beauty of Iſrael is ſlain; O Jonathan, thou waſt ſlain in thy high places: I am diſtreſſed for thee, my brother Jonathan; very pleaſant haſt thou been unto me, thy love to me was wonderful, paſſing the love of women*, 2 *Sam.* 1. The taking away of ſuch a Friend, is like the rending of Limb from Limb, or the violent tearing of Soul from Body. *Oh the deſire of mine Eyes*, cries one; *Oh the delight*

of

of my Soul, cries another; how art thou taken away as with a ſtroke, and haſt left me to grapple with the Misfortunes of an injurious and vexatious World alone! *Surely every man walketh in a vain ſhew.*

Children are a pleaſant Poſſeſſion. With what Ardours of Soul, with what unparallel'd Raviſhments are theſe embrac'd? Theſe are Images of our ſelves, nay, *Parts* indeed rather than *Pictures*; theſe are, in a ſound Sence, *Bone of our Bone, and Fleſh of our Fleſh*; in them we enjoy our ſelves whilſt we live; in them we live when we are dead. Well, all this, and a great deal more may be ſaid concerning this Darling of human Nature, but does not poor Man *walk in a vain ſhew* as to this Poſſeſſion too? After they are begotten and born in Sin and Sorrow, and nurſt up with much Wakefulneſs and Weariſomneſs, they become pret-

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ty Playfellows, and enchant the fond Parents with their ſweet Smiles and liſping Rhetorick, and every little Trick, that is any thing akin to Wit or Ingenuity. In the midſt of theſe Charms, it may be, comes ſome Diſaſter or other, and breaks a Leg or an Arm, an Ague, or the Worms, and deprave the Conſtitution, or the Small Pox, and quite ſpoyl the Complexion; nay, it is great odds, but ſome of theſe prove fatal and mortal, and the Child never lives to ſee itſelf a Man or Woman, but is quite taken off the Stage of the World, before it was able to take a turn upon it, or knew how to *walk before the Living*: Oh then, what bitter lamentation, mourning, and weeping is there! If the Child be ſick, we have *David* faſting, and lying upon the Earth, and in the anguiſh of his Soul refuſing to eat Bread, 2 *Sam.* 12. 16, 17. If the Child dye, then you have *Rachel* weeping and wai-

wailing, ready to tear her Hair, yea, her very Heart, and refuſing to be comforted, *Jer.* 31. 15. —— Well, but ſuppoſe they eſcape this firſt Rencounter, and grow up to be young Men and Women, then behold what Perplexity follows, about their Education, and diſpoſing of them into a ſettled Condition in the World; what perpetual Care and Fear for them, leſt they ſhould be infected, inſnared, depraved, leſt they ſhould take *bad ways*, or come to any *bad end*. Alas! how many prove to be the greateſt Heart-breaking to their Parents, in their Manhood, who were the deſire of their Eyes, and delight of their Hearts in their Childhood? They pleaſe our Eyes when they are Children, and when they are grown up, are oftentimes as Smoak to our Eyes. We play with them at Two or Three, and it may be weep over them at Twenty or Thirty: We dandle them in our Hands at firſt, and afterwards wring our Hands

Hands over them. Children are commonly said to be the Staff of their Parents Old-Age, and yet how often do we see Men beaten with this Staff of their Old-Age? If they prove bad and useless, we are ready to wish we had never been the Instruments of their Being. If they prove good and useful, oh then how are we tormented with Fear, lest they should dye before us, lest the Encrease of our House should fall in the Flower of their Age. If they be wicked, and yet live on, it is but to consume the Parents Eyes, and grieve their Hearts: If they be cut off in their Wickedness, Enemies to God, and unprepared for another World, then, *O my son Absalom! O Absalom my son, my son, 2 Sam.* 18. ult. If they be good and useful, and yet cut off in the flower of their Age, then there is the greatest Complaint, and the bitterest Cry of all, *I will go down into the grave unto my son mourning,* Gen. 36.

36. 35. If Children dye before the Parents, there is a ſad loſs and diſappointment; if they ſurvive, yet the Parents are not free from Fears or Jealouſies, ſo long as they live. *For who knoweth whether he ſhall be a wiſe man or a fool that ſhall be after me, yet ſhall he have rule over all my labour? This is alſo Vanity*, Eccleſ. 2. 19.

Yet on the other hand, As to be full of Children is to be full of Folly, Fear, Care, and Anxiety, ſo to be *Childleſs*, is to be full of Envy and Diſcontent, and Unſatisfiedneſs: This is alſo *Vanity*. *There is one alone, and there is not a ſecond*, ſays *Solomon*, *he hath neither Child nor Brother*; *q. d.* he has no body to take care of, or to provide for, *yet there is no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, for whom do I labour, and bereave my ſoul of*

good? This is also Vanity, yea, it is a sore Travel, *Eccles.* 1. 8. See the grievous Vanity of Humane Life in that one Instance of *Rachel*; before she had Children, she was carried away with Envy and Anger, *Give me children, or else I dye*, *Gen.* 30. 1. Well, she has them, but take them away, and then she is transported with bitter Grief and inconsolable Sorrow; she weeps for her Children, and would not be comforted for her Children, because they were not. To have Children puts us to trouble to get Estates for them, whilst we live: To have none, puts us to trouble how to dispose of our Estates when we dye. —*Surely every man walketh in a vain shew.*

And what shall we say of *Victory* and Success in Warlike Actions? Why, I say, it is a pretty kind of Pageantry, a vain shew, like all the rest. What a rare sight is it to see one man beat ano-

another? a rare thing for a rational Soul to contemplate, two silly Mortals striving upon the Stage of the World, and one too hard for the other. That which one man carries away from another is but a shadow of Victory, in comparison of that Victory which the diligent and watchful Soul gets over itself and its own Passions and vile Affections. And in a short time, the brave victorious *Hero*, that now carries his Head so high, must lay down Head and Hands and all, at the Feet of Worms and Vermin.

And what shall we say of *Reputation* and Credit? *Solomon* indeed says, *A good name is better than precious ointment, Eccles.* 7. 1. Well, be it so; yet precious Ointment itself is but a Vanity: Let but a few dead Flyes fall into it, and it makes it send forth a stinking Savour: So doth a little

Folly, a ſmall Miſtake, quite ſpoil the man that is in much Reputation for Wiſdom and Honour, *Eccleſ.* 10. 1. One falſe Step taken, one Error committed, one malignant *But* clapt in, ſpoils the Beauty and Braveneſs of a man's Character. *Naaman* the *Syrian* Prince had a brave Character, *Naaman Captain of the hoſt of the King of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria; he was alſo a mighty man in valour.* This was a noble Character indeed, and yet all blurr'd with one miſchievous *But*, *But he was a leper*, 2 *Kin.* 5. 1. What pity was it that this fair Portraicture ſhould all be daſh'd with one Blot, *But he was a leper?* This very good Report or Reputation is ſo enſnaring a Vanity, that the Apoſtle *Paul*, found there was need to watch againſt it, as well as againſt bad Report, 2 *Cor.* 6. 8. It is ſo vain a ſhew, that

that our Saviour tells us, that the more universal and uncontroulable it is, the more dangerous and mischievous it is, *Luke* 6. 26. *Woe unto you, when all men shall speak well of you.* The Approbation and Praise which is solid, and makes men happy, is *of God*, and not *of men*, as the Apostle phrases it, *Rom.* 2. 29.

In a word, whatever Solidity or Substantialness may be fancied to be in any of these Worldly Possessions (as certainly some do bid fairer for it than others, yet their flittingness, vanishingness, and want of Duration, renders them a vain shew after all. The things, all the things that are seen are πρόσκαιρα, temporary; but the things that are not seen, these are eternal, 2 *Cor.* 4. 8.

I told you, that both the Possessions themselves, and the Delight and Content that is taken in them, are a vain

ſhew. Having ſpoken to the firſt of theſe, I now come to ſpeak a word or two to the latter, *viz.* the Delight of the Sons of men do take in theſe Poſſeſſions. I am wont to diſtinguiſh between *Poſſeſſions* and *Enjoyments*, though in ordinary Diſcourſe men are apt to confound them; for I can make good theſe two Propoſitions, *viz. That many men poſſeſs many things which they do not enjoy.*

As the covetous Worldly-minded man poſſeſſes Bags of Gold & Silver, which he dares not touch, except it be to count it, and lay it up again, and many other ſorts of Riches, which he dare not make uſe of, either for his own Relief, or the Relief of the Poor. —— Secondly, *That ſome men enjoy many things which they do not poſſeſs.* He that is ſo refin'd and ſpiritualiz'd, as to view all things in God, and to take notice of the Goodneſs, Sweetneſs, and Bounty of God in the whole Creation, and

and has such an Interest in Christ Jesus, and in the Love of GOD, as to enable him to say, All things are mine; and so much Charity, as to delight in the Good of his Neighbour as his own, enjoys even the very Possessions of other men, and all that is sweet and excellent in them, as truly, and more purely, than if they were his own. As the little Bee, that flies from Flower to Flower in any man's Garden whatsoever, and sucks out the sweetness thereof, so does the Chymical Soul extract true sweetness out of all the Works of God, though they be the Possessions of other men, and by this rare Art makes them his own, at least takes more Pleasure in them than the Owner.

But this is a Digression not here to be handled, and perhaps too curious to be well understood; to return therefore,

The *Delight* and *Pleasure* that is taken in Worldly Possessions is but fanciful and imaginary; the Fancy is tickled, but the higher Powers of the Soul are not really satisfied, nor indeed pleased. As the Sports and Delights of Children are inferiour to the Sensations and Satisfactions of grown Men; and as the Laughter of Fools differs from the Pleasure and Contentment of Princes; as the crackling of Thorns under a Pot differs from a Fire made of a good substantial pile of Coals; as the ungertain, unsteddy, and smeaky light of green Wood differs from the strong, steddy, and pure flame of the dry Tree; so much do the Relishes, Pleasures, and Delights which men have and find in sublunary Vanities, fall short of the true, pure, perfect Satisfactions and Ravishments which are the Entertainment of the other World. *As the crackling of thorns under*

under a pot, so is the laughter of a fool: this also is vanity, Eccles. 7. 6. Yea, *Solomon* was no Fool, yet he said in his Heart, *Go to now, I will prove thee with mirth, therefore enjoy pleasure*; and *behold, this also is vanity, Eccles.* 2. 1. In the midst of this fanciful Laughter the Heart is often sad, sorrowful, pincht, and pin'd; and generally the occasion of our sensual Merriment, if it were well consider'd, deserves indeed to be the cause of serious Grief and Sorrow.

And this imaginary kind of Pleasure and Delight that we take in Earthly Possessions, is flitting and evanid too. The Pleasure that the greatest Sensualist in the World takes in his Meat or Drink, or any other sensual Entertainment, lasts no longer than whilst the Necessitys of Nature are in supplying, or the Appetites are gratifying. When the Appetites and Cravings

vings of Nature are once gratified, then farewel all Pleasure, no more Delight, no more Relish remains: And till these Appetites and Cravings are renewed, all sensual Pleasure and Delight is wanting; and, Who would desire to be hungry on purpose, only that he might have the pleasure of eating? *Surely every man walketh in a vain shew.* As to what he possesseth, and as to the Delight he takes in those Possessions, they *perish with the using.*

And so I come to the third Head, *Every man walketh in a vain shew*, as to what he *does* or *undertakes.*

Under this Head I comprehend all humane Plots, Projects, and Contrivances, as to all which one may safely say, *Man walketh in a vain shew.* There are many Devices in the Heart of Man, which ought not to be there, and

and there are many there that never prosper, many that do take effect, and it had been better they had been abortive: And after all, in a short time, this plotting Head is laid in the Dust, and all Man's Thoughts do perish with him.

There are many proud, revengeful, ambitious, covetous Devices in the Heart of Man, which ought not to be there. *I am resolved what to do*, says the Rich man in the Gospel, *I will pull down my barns, and build bigger; and I will say to my soul, Soul, thou hast much goods laid up for many years, take thy ease, eat, drink, and be merry*, Luke 12. 18. *q. d.* I am resolved now to lead a merry Life for many years. What a vain Conceit, what an infirm Device this was, the next words declare; *Thou fool, this night thy soul shall be required of thee, &c.* Therefore we read of

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an heart that deviseth wicked Imaginations, *Prov.* 6. 18. and of the Heathens, that were *vain in their imaginations*, *Rom.* 1. 21. and of imagining *a mischievous Device*, *Psal.* 21. 11. Such a mischievous Device was that of *Esau* against his Brother *Jacob*, *The days of mourning for my Father are at hand; then will I kill my Brother Jacob*, *Gen.* 26. 41.

Again, There are many Projects and Devices in the Heart of Man, which never prosper; according to that of *Solomon*, *Prov.* 19 21. *There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand.* *Balaam* plotted and conspired, and used all Charms imaginable against *Israel*, to curse and destroy them, and yet it came to this at last, *Surely there is no enchantment against Jacob, nor divination against Israel*, *Numb.* 23. 23. Nay, honest Plots, and

and innocent Contrivances, which men, yea, good men, employ their Heads and Hearts about, often prove abortive; yea, when they are, as one may say, come to the birth, there does not prove to be Strength enough to bring forth. *Jonathan* set his Heart upon making *David* King, and promised himself a great Contentment in it, because he loved him, and knew that he was wonderfully and passionately beloved of him; *Thou shalt be King, and I shall be next unto thee,* 1 *Sam.* 23. 17. A very fair and probable Plot, a very likely Conjecture; but alas, it miscarried: *David* indeed liv'd to be King, but *Jonathan* never liv'd to see it. Let a Project be spun as fine as a Spider's Web, a little Accident, some small Circumstance no bigger than a Bee may break it.

again,

Again, There are many Projects and Devices in the Hearts of the Sons of men, that do take effect, and it had been much better they had been abortive, and these purposes frustrated. *Who knoweth*, says *Solomon*, *what is good for man in this life, all the days of his vain life, which he spendeth as a shadow, Eccles.* 6. 12? Who knoweth? Indeed many men have thought they have known, but they have been miserably mistaken. It had been a thousand times better for many men to have had their Plots and Contrivances frustrated and disappointed, than gratified or perform'd. *Amnon* consulted with his Cousin *Jonadab*, and subtilly contrived to fulfill his incestuous Lust upon his Sister *Tamar*; *And Jonadab*, says the Text, *was a very subtile man*, 2 *Sam.* 13. but *Jonadab* had better have been a Fool, than to have given such Counsel; and

Amnon

Amnon was a Fool for following it, *vers.* 13. *Thou shalt be as one of the fools in Israel.* And indeed by this subtile Plot he lost not only his Reputation, but his Life too, *ver.* 28, 29. *Haman* the *Agagite* plotted and contrived cunningly against *Mordecai*, by obtaining a Decree from the King for the murdering of a whole Nation at once, for so he knew that *Mordecai* could not escape. Well, he obtain'd the Decree, and thought to glut his Eyes with their Blood, little thinking that the Queen herself was a Jew, and that unhappy Mistake brought him to the Gallows. What Contrivances and Plottings are to be found every where, for the procuring of Places, the getting of rich Matches, the establishing of Trade, the encreasing of Riches, which after a short time the Projectors wish had rather been frustrated and disappointed than accomplish'd.

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And lastly, After all, vain Man lays his plotting Head in the Dust, and then, at least then, *all his thoughts perish*, *Psal.* 146. 4. His Breath goeth forth, he returneth to his Earth, in that very day his Thoughts perish, *Sennacherib* plots against poor helpless *Judah*, and makes himself sure of her; *With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall Cedar trees thereof; and I will enter into the lodgings of his borders, and into the Forest of his Carmel*, 2 *Kin.* 19. 23. Well, the next News is, *It came to pass that night, that the Angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand*, *ver.* 35. The King himself returned (with shame enough you may imagine) and whilst he was at his Idol-worship, his Sons smote him with the Sword,

Sword; *ver.* 37. *Thou fool, this night shall thy soul be required of thee, and then, &c.*

And so I come to consider Man as to what he *enterprizes* and *undertakes*, and to shew, that therein also he walketh in a *vain shew*. *Solomon* was a man of the greatest Undertakings that the Sun ever saw: You may see an Epitome of his Labours and Undertakings, and the many things that he set his Hand unto, *Eccles.* 2. and after all, he turned himself, and looked on all the Works that his Hand had wrought, and on the Labour that he had laboured to do, and behold, all was *Vanity*, and there was *no profit under the Sun*, *ver.* 11. As to that which Man undertakes, *he disquiets himself in vain*, says the Psalmist here in the Text; the Verb is of the plural number in the Hebrew, because of the Collective *Ish*, or *every man*, going be-

fore, and is translated *tumultuantur, turbantur, perstrepunt*: They make a great deal of bustle and clutter, and disquiet themselves, and indeed they disquiet the neighbouring World round about them, as *Alexander* the Great did of old, and *Lewis* the Fourteenth does at this day, and all in vain. *Surely every man walketh in a vain shew, they disquiet themselves in vain.*

It would be endless to run through all the Actions, Undertakings, and Enterprizes of men in the World in particular. In general, there is a great deal of bustle, commotion, disturbance, distraction, made by this silly *Animal* called Man, upon the Stage of this World, and all to no purpose.

One arms himself and all his Vassals cap-a-pee, and goes out into the Field, to amaze and affright the impotent

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and on-looking World, he wins Towns and Countries, he adds Kingdom to Kingdom, enlarges his Dominions, ſpreads his Language, advances his Name, erects Statues and Trophies, and yet this great Undertaker obtains no real Intereſt, Love, or Honour in the Hearts of his fellow-Creatures, he does not approve himſelf to God, he has no Favour from his holy Angels; His exalted Name will ſoon be forgotten, his ſtately Trophies in a ſhort time demoliſh'd, and himſelf to the end of the World confin'd to a few feet of Earth; and after all, the great *Hero* ſhall be judg'd as another man, as the meaneſt *private Centinel*.

Another is continually contriving for his Appetite, how to gratifie that; he ſearches the Air, the Earth, the Seas; he ranſacks the World for Meat for his Belly, or Sawce for his Meat,

or curious Cookery for both. These Dainties are hard and costly to be gotten; when they are gotten, they gratifie but for a Meal, they perish with the using, and lose all their sweetness, after the cravings of this silly whining Appetite are once gratified. After these, fresh Entertainments must be sought out, and after those still new ones, or else the childish whimpering Appetite cannot be quieted: In all which much Money is spent, many Hands employed, much of Man's vain short life wasted, and great Estates many times exhausted, many men feeding their Capons with Currans so long, till themselves have not a Capon nor so much as a Hen to feed upon. In the mean time the Stomach is rather cloy'd than truly gratified, and the Constitution rather surfeited and depraved, than nourished or strengthened; and after all, that heavy Doom of the Apostle takes place, 1 *Cor.* 6. 13. *Meats for the*

the belly, and the belly for meats, but God shall destroy both it and them. And the Worms will make no distinction, nor find no difference between their Carcasses and the Flesh of meaner Mortals.

Another runs up and down the World, catching here and there, goes into this City, and that Country and Kingdom, to buy and sell, and traffick, and get Gain; where there is any Market, or Fair, or concourse of People for *Trade*, there is he. His whole Enquiry is, *Who will shew us any Good?* and his whole business to acquire it. The whole design and business of his vain and vexatious Life is to gather Riches, and yet (see how he *walks in a vain shew!*) perhaps he can no more catch these Riches than a man can catch a Shadow; or if he do catch them, they are but a Shadow still: And to whom he shall leave them he cannot tell.

Perhaps (I say) he can no more catch them than a Man can catch a Shadow. Riches in this respect are much a-kin to Honour, of which it uses to be said, *Sequentem fugit fugientem sequitur*; it flees him that follows it, and follows him that flees from it. They look for Riches, they look for much, but lo, it comes to little; and if they bring it home, the Providence of GOD, the Blast of the Almighty bloweth upon it! *Haggai* 1. 9. Or as the same Prophet speaks, *ver.* 6. *They sow much and bring in little, eat and have not enough, cloth them, but there is none warm, earn wages, and put it into a bag with holes.* Laban the *Syrian*, a plodding Mammonist, left no stone unturned, no way unessay'd to multiply his Flocks, and grew very peevish; he changed his Servants Wages ten times; he required the stolen and the torn at the Hands of his Shepherd; but Heaven found out a

way

way to frustrate him, and after all, his Shepherd died as rich as he.

Or if he do catch them, they are but a shadow still, no substance, weight, or solid worth in them, no Virtue to fill the Soul, to satisfie the Desires, to still the Cravings, or allay the raging Appetites of a Worldly Mind. It is with vain Man in this respect, as the Prophet elegantly expresses it, *Isaiah* 9. 20. *He snatcheth on the right hand, and yet is hungry; he eats on the left hand, and is not satisfied.* The Desires and Cravings of Minds and Spirits can be no more satisfied with Gold and Silver, than the Hungerings of the Body can be allay'd with Words, or satisfied with Notions and Speculations. *Solomon*, that had all things, was satisfied with nothing, but still cries out, *All is vanity*; and *there is no profit under the sun. He that loveth silver, shall not be satisfied with*

silver, nor he that loveth abundance with encreaſe, Eccleſ. 5. 10. Nay, it is a thouſand to one but Vexation is added to the Vanity. Worldly Wealth does only not ſatisfie, but oftentimes moleſteth the Owner, tempts him to Pride, Security, Forgetfulneſs of God, and diſdaining of Men; expoſes him to Envy, and that lays him open to Thieves, and abundance of Snares and Dangers, makes him lead an unquiet life, anxious days, and wakeful nights, whilſt he is ſollicitous how to keep them whilſt he lives, and how to beſtow them when he dyes: And it's ten to one, he is as much hated or laugh'd at when he is dead, as he was envied whilſt he lived; which brings me to the third thing.

To whom he ſhall leave them he cannot tell. If he have no Child of his own Body begotten, he is all his Life time ſollicited by his own, or it may

may be his Wives Relations, and at his Death he is ſollicitous how to diſtribute his Wealth; if he give all to one, the reſt will judge him unnatural, and be ready to curſe his Aſhes; if he diſtribute it amongſt many, it ſpoils the great deſign of making one only very great and rich, and the pretty Plot of keeping up the Name and Grandeur of a Family. If he have an Heir of his own Body to tranſmit his Wealth to; then if it be a Daughter, he fears her great Portion will betray her to ſome idle ſwaggering Gentleman or other, that will firſt impoveriſh her, and then hate her; firſt get rid of what ſhe has, and then ſeek to be rid of her too. If it be a Son, ſtill (alas!) who knows whether he ſhall be a Wiſe man or a Fool, whether he will be induſtrious or profuſe? This fretted King *Solomon* whilſt he was alive, *Eccleſ.* 2. 18, 19. *I muſt leave it unto*

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the man that shall be after me; and who knoweth whether he shall be a wise man or a fool? And indeed (as *Job* speaks) the thing that he feared came upon him; for his Son and Heir *Rehoboam* foolishly forsook the Counsel of the grave Senators, and follow'd the rash Advice of his giddy beardless Courtiers, and in one day lost ten parts in twelve of that great Estate which his Grandfather with so much Hazard and Courage had purchas'd, and his Father with so much Care and Prudence had so long presery'd. Was not this a foolish Prodigal Son, who at one sitting rent off ten parts in twelve of a Kingdom, which his Father had kept together forty years? And does not this sort of men walk in a vain shew?

Another plods day and night, spends his Time and Strength in endless Enquiries after Knowledge, which Enquiries

ries are ſometimes bootleſs, commonly painful, and always imperfect.

They are ſometimes *bootleſs*; for, how often do poor Mortals ſearch for the hidden Treaſures of the knowledge of many things both in Nature and Divinity, which they find out even as they find out the Philoſopher's Stone, ſought by many, but found by none; who whilſt they ſeek an Art to turn all things into Gold, only find a way to turn all their own Gold into nothing. The Apoſtle, I remember, ſpeaks it to the reproach of ſome ſilly Women, that were alwaies learning, and never yet were able to come to the knowledge of the Truth, 2 *Tim.* 3. 7. I believe the Character may as well be apply'd to fooliſh and vain men, as to ſilly Women; for how many induſtrious men are to be found in the World,

World, who by the most diligent search could never arrive at the knowledge of many things which they desir'd; and because God did not reveal it to them, resolv'd to consult the Devil, and make him their Intelligencer and Interpreter? Certainly the Thirst after Knowledge is no less vehement than after Silver and Gold: I doubt not, but that many curious, inquisitive, and fine Minds are as earnest and vehement in this Case, as the Merchant that we read of in the Parable, who sold all his Possessions to buy the Field in which was the Pearl of great price: As appears by the Saying of a young Nobleman of this Kingdom (not then Two and Twenty years old) in a Book entituled *Seraphick Love*, that he would gladly exchange all the Honour and Estate that he had in this World, for the knowledge of Natural things, and their Causes.

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Theſe Enquiries after Knowledge are commonly *painful*; to which I may add *coſtly*. The knowledge of things indeed by Inſpiration, may ſeem to be eaſie, (and yet the inſpired Prieſts and Prieſteſſes of the Heathen gods labour'd under great Diſtreſs and Difficulty, whilſt they were *pleni deo*, as they call'd it, and in plain Engliſh, *beſides themſelves*). This Knowledge (I ſay) by Inſpiration, may ſeem to be eaſie; but yet *Solomon*, who himſelf was alſo ſometimes (at leaſt) inſpir'd, tells us, That *much ſtudy is a wearineſs of the fleſh*, *Eccleſ.* 12. 12. And the expence of the Animal Spirits, and the fatigue of the Brain, is confeſt by all men skilful in human Bodies, to be greater than the travel of the Feet, or the labour of the Hands. To ſpeak nothing of the coſtlineſs of enquiring after Knowledge, in ſome reſpects, (though the charge of

of Education, Books, and Travels might be reasonably suggested) the most studious and inquisitive men do find to their Cost and Vexation of Mind, many things, which they may wish they had been ignorant of, and by the pretence of knowing many things, come to this miserable pass, to be forc'd to confess their own Ignorance, and to acknowledge, that they know nothing. But of all the Painfulness and Vexation which belongs to the Enquiries after Knowledge, nothing seems to me to be a greater, than the *Unresolvedness* and *Unsatisfiedness* of mens Minds, after they have made all these Enquiries. After all, to hesitate and be doubtful, and to cry out in the anguish of ones Mind with *Solomon*, *Who knows*, and *who can tell?* Lord, what a Disease is this in the human Nature, and what a state of Vanity does it argue! but this I pass by, as having spoken something of it before.

Lastly,

Laſtly, This Knowledge we get by all our Enquiries is very *poor*, *mean*, and *imperfect*, in compariſon of the Viſions and Intuitions of the other World, when we ſhall ſee as we are ſeen, and know as we are known, feaſt upon Truth itſelf, and behold all things in God, and him in the pure Rays of his own Divinity. The Apoſtle *Paul* knew much, but he did not know the whole, and that which he did know he knew but in part, 1 *Cor.* 13. 9, 10. *We know in part, but when that which is perfect is come, then that which is in part ſhall be done away.* But this alſo I toucht upon before.

What ſhall I ſay of vain Man? It is impoſſible to enumerate his Fatigues and Vanities. In ſhort therefore,

Does

Does he work? Then he wearies himself, and exhausts his Strength. *Does he play?* Then he forgets himself, and emasculates his Spirits.

Does he Trade by Land? Then he is either tempted to cheat, or liable to be cheated, either to get another mans unduly, or to have his own got from him deceitfully.

Does he Traffick by Sea? He may indeed see the Wonders of the Lord in the Deep, but no greater Wonder, than that he himself is not there. Who but vain Man would expose his Life to so eminent Dangers, for things not necessary to Life, yea, some that are more hurtful than useful; and all the Sweets of his Family and Country for a few foreign Spices?

Does

Does he go into Wars? He lies at the Mercy of every random bit of Lead, ſhot by a Fool, or a Child, or a Mad-man: If he conquer and kill, here is no cauſe of glorying, one would think, to have ſent his Brother's Body to the Grave, and, it may be, his Soul to Hell.

Does he purchaſe? He is either miſtaken in the Title, abus'd by the Law, envy'd or hated by his Neighbour. However, would he but be patient, and ſtay a while, he ſhould have Earth enough to ſerve his turn, without any Coſt or Charge at all.

Does he marry? He does certainly fall into Incumbrances. *Does he vow a ſingle life?* He does as certainly fall into Snares. If he marry, he is fain to endure the *Yoke*; if he do not, he has much ado to endure to be *curb'd*.

Does he ſtudy Day and Night? Poor man! with a great deal of Pain and Wearineſs he comes to underſtand, that all things are Uncertainty and Vanity, a thing that one had better never to have known. And after all, *How dyeth the wiſe man? even as the fool-dyeth, Eccleſ.* 2. 16. *Does he arbitrate differences, and make peace? bleſſed is he,* ſaith Chriſt: But for all that, he ſhall be ſure to meet with many a Curſe. To go about to pleaſe both Parties, is as if a man ſhould undertake to ſerve two Maſters; which no body can well do.

Does he court the Favour of great men by Fawning and Flattery? It is a great Slavery to an ingenuous and generous Mind; the Favour of wife Princes will not be ſo gotten: And if they be fooliſh and inconſtant, it will be ſoon loſt.

Is

Is he active, and brisk, and a lover of business? He disquiets himself; yea, active Tempers, that cannot manage their own Metal, many times disquiet the World about them. He that does much, will certainly sometimes do amiss; if he should do all things well, he will yet be accounted a Busiebody.

Is he idle, careless, and unconcern'd? He is then a selfish Sot, an unprofitable Member of the Universe. He that regards nothing, does not himself deserve to be regarded.

In a word, Cast your Eyes over the World, and behold the Diseases and Distresses of some, and what will you call it but an *Hospital*? Behold the Distractions and Disorders of all the rest in one kind or other, and what will you call it but a *Bethlehem*?

And so I come, in the last place, briefly to consider Man in the highest acts of Human Life, *viz.* his *religious acts*, and to shew, that even in them also he walketh in a vain shew; or, to give it you in the Psalmist's words elsewhere, *Every man at his best estate is altogether vanity.*

Now, these *Religious* acts are either outward or inward. As to *outward* acts; Men do not only work and trade, but even pray and come to Church in a vain shew. Not only Markets and Fairs, but even religious Assemblies and Congregations are a shew too, which men walk in, whilst they pretend to walk with God. Those make a great noise in the Ears of Men, and these are little better than a noise in the Ears of Heaven. Who can deny, but that the Worship of the Prophane is a vain shew, who to day swear by the Name

Name of God, and to morrow call upon the Name of God; to day eat unto Gluttony, and drink unto Drunkenneſs, to morrow eat the Fleſh and drink the Blood of the Son of God; to day pray to God to damn them, and to morrow pray him to ſave them; to day behave themſelves ſo reverently, as if God were in the Head, and to morrow live as if there were no God in Heaven? Who can imagine but GOD and Men too muſt loath ſuch impious Vanity as this is? Who can deny, but that the Idolatrous and Superſtitious Worſhippers walk in a vain ſhew, who worſhip either they know not what, or they care not how, offering up ſtrange Fire to God, and indeed affronting him, whilſt they pretend to adore him? Who can deny, but that the Worldling, who has ſet up the World in his Heart for his Idol, walks in a vain ſhew, who ſits before God as an attentive Hearer of

his Word, and makes much love to him with his Lips, when his Heart is far from him, and runs after his Covetousness? Who can deny, but the Hypocrite walks in a vain shew, who comes with his *God I thank thee*, in his Mouth, when he has no love for him in his Heart, who confesses the Sins which he has no mind to part with; who begs the Grace which he has no mind to receive, who seems to condemn and humble himself before God, in the mean time is great in his own Eyes, and ceases not upon all occasions to magnifie and applaud himself before men.

But some one will say, All men are not prophane, worldly, idolatrous, hypocritical, there are some substantial Worshippers, that worship the Father *in Spirit and Truth*. Anſw.

Answ. It is true indeed, *The father seeketh such to worship him, Joh.* 4. 23. but I doubt he *findeth* few; for (not to strain the Apostle's words to the utmost and most uncharitable sence, 1 *Joh.* 5. 19. *Totus mundus positus est in maligno*) though *Prophaneness* may be easily discerned, yet sure I am, predominant *Worldliness* and *Hypocrisie* are in many Hearts, where they are not discover'd; nay, it is to be feared, the false Heart itself will not be convinc'd of them. And as for *Idolatry*, though the foreign Reformed Churches do all put it off from themselves, to the Heathen and Antichristian Nations, yet I fear, concerning some of them, one may take up *Samuel*'s words to *Saul*, *If ye have indeed destroyed Idolatry utterly, what means this bleating of the sheep, and lowing of the oxen which I hear?* If any one should answer as *Saul* did, we have reserved these in-

innocent, safe, and significant Ceremonies, to sacrifice to the Lord, to adorn and grace the Worship of God; it will perhaps be replied, as *Samuel* replies, *Obedience is better than Sacrifice*; or, as another Prophet expresses it, *Quis ne quisivit hæc?*

I answer further, What man is there upon Earth, in whom these Sins are not found in some degree or other? And so far as they are found, they do pollute the Worship, and subject it to the denomination of Vanity.

But I answer, *thirdly*, That the word *Tselem* in the Text does not signifie a *vain shew* properly, but a shew, a resemblance, a representation, or image, in opposition to substantial; as the Picture which we see in a Looking glass is the representation or resemblance of the Face that looks into it. And so every man, without exception,

ception may be said to walk *betselem in imagine*, in a shew, as to his religious acts; which I shall further explain under the next Head, *viz.* his inward religious acts.

The *internal* actings of Grace are but a shew, a resemblance of some such thing, in comparison of what they were in Man *innocent*, or shall be in Man *glorified*. The inward pious acts of our Minds do make us approach the nearest to Substance of any thing that we have or do. For *as a man thinketh in his heart*, saith *Solomon*, *so is he*. If any thing will denominate a man a substantial Christian, it is these inward Acts of the Mind, the Acts of Faith, Hope, and Love, the Acts of Self-denial and Contempt of the World, and of the whole Creation in comparison of the Creator: And yet even these are but a shew, a resemblance of something rather than any thing substantial. The

The *Love* that the most affectionate, devout, and refined Soul exercises towards GOD in this mixt state, is but a shadow, a resemblance of Love, in comparison of the Ardours of another World. *I love thee*, said *Peter*, *I love thee*, yea, *Lord thou knowest that I love thee*, *John* 21. 15, 16, 17. Poor *Peter!* I believe in a degree he did love him; yet I believe he was grieved that he could love him no better. *Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength*, *Mark* 12. 30. This is the first and great Commandment; a great one indeed! ἢ πρὸς ταῦτα τίς ἱκανός; And who is able to perform it? How many *Alls* are here? *All* and *All*, and *All* and *All*. Lord, what mortal man can with any Modesty pretend to such a generous Love as this is? Every man that has his Senses exercised,

to

to discern between Good and Evil, will confess that this Command is just, equal, and reasonable, yea, and very pleasant too, (for what is, what can be sweeter than a Life of Love?) But yet the most devout, the most amorous and ardent Soul that this day inhabits a mortal Body, must needs confess his Straitness, and bewail his Unaffectionateness; and though he may seem to be drench'd in this holy Passion, yet has cause to pray, Lord, shed abroad the Love of God in me. *Perfect love* (says the loving and beloved Apostle) *casts out fear*, 1 *John* 4. 18. Alas! Where is this perfect Love then? for Fear, yea, some degree of slavish Fear, is found in every Heart of Man; yea, though he love GOD sincerely and ardently too, yet he is apt to fear he does not love him enough: The hottest of our Love is cold, the strongest is weak and faint, in comparison of what *Adam's*

Adam's once was, and *Abraham*'s now is. We call it Love indeed, but it is rather Liking than Love, rather hankering than either. It is but a going Fire, a Glow-worm, at best but a Blaze or a Blazing-Star, in comparison of the Fervors, the Delights, the Complacencies of the Spirits of *Just men made perfect*. The greatest zeal of mortal Man for GOD, (which yet is the Flower of Love) is in comparison of the angelical Fervet, but as a Fire painted upon the Wall, in comparison of that which burneth upon the Hearth. The Apostle *Paul* was as zealous for his Lord, and did and suffer'd as much for him as any of his Disciples whatsoever, so that in nothing was he behind the chiefest Apostles; yet he esteemed himself as *nothing*, which is not so much as a *shew*, 2 Cor. 12. 11.

How

How weak and tottering is the *Truſt* and Confidence in GOD, which the moſt ſteddy Soul can pretend to in this World, in compariſon of the unmixt and unſhaken Affiance in him, which conſtitutes the Joy and Security of the other World? The three unmartyr'd Martyrs in *Dan.* 3. are renowned for their Faith and firm Dependance upon their GOD, *ver.* 17. *He will deliver us out of thy hands, O King.* This was their Confidence in GOD; but it had its *If* for all that, *ver.* 18. *But if not, be it known to thee, O King, &c.* But the Affiances and Aſſurances of the other World are above all *Buts* and *Ifs*: The ſtouteſt of our Confidence here, is but a ſhadow of that Confidence, which ſhall have no *ſhadow of turning.* What fear of miſcarrying can there poſſibly be to him, who perpetually walks in the light of God's

God's Countenance? what Danger, what Suſpicion can there be of being pluckt from thence, to a Soul folded in the Arms, and wrapt up in the Boſom of the Almighty?

And what is our *Hope* in this mortal ſtate? A poor languid thing, a faint Velerity, a dull yawning, rather than a greedy gaſping, a lifeleſs ſtretching forth the Hands towards, rather than an eager laying hold upon Eternal Life. It ought to be an earneſt and vehement Longing, and alas! it ſcarce amounts to a ſincere Deſire or Expectation.

And what are our *Acts of Self-denial*, in compariſon of the examination of the glorified Saints, who caſt down their Crowns before the Throne, *Rev.* 4. 10. ——What is our *Contempt of the World*, in compariſon of that Diſdain with which refined and glo-

glorified Souls behold all earthly Poſſeſſions, eying and enjoying all things in GOD alone? Alas! what mortal man can *oculo irritorto ſpectare acervos*, with an Eye altogether undazzled, or with a Heart altogether unaffected and diſengaged, contemplate the Bravery and Grandeur, the precious and gliſtering Poſſeſſions of this World, (whether his own or other mens) perfectly free from Enchantment; I mean, who can do it, and neither dote nor envy? But they that are got above the Sun, and look down with the Eyes of Angels, do ſee all things under the Sun to be a contemptible Vanity, a ſore Vexation and Labour, and that there is no Profit in them, as *Solomon* expreſſes it.

How pinch'd and narrow are the moſt enlarged and capacious Souls upon Earth in their *Thanks* and *Praiſes* to the Almighty Goodneſs, in compariſon

rison of the noble Raptures and Ravishments of glorified Spirits, who never cease to chant forth the Praises of God, singing the Song of *Moses*, and saying, *Blessing and honour, and glory, and power be unto him that sitteth upon the throne*, Rev. 5. 13. *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever*, Rev. 7. 12.

In a word, How poor and insipid, how dull and stagnant are the *Joys* and *Delights* of the best assured and most satisfied Souls upon Earth, in comparison of the pure, strong, active, and ravishing Complacencies which are the Portion of the Spirits of just men made perfect; when all their Faculties are filled up to the very brim of their respective Capacities, with the Communications of Divine Grace, Light, Life, and Love, and the blessed Crea-

Creature is made all that which the ever bleſſed Creator is, ſo far as his finite and limitted nature will permit. How mean is the Satisfaction that imperfect Souls do reap, who ſit down by the Streams, and drink a little to allay their Thirſt, in comparison of the Solaces of glorified Souls, who are always in an extaſie of freſh and unfading Joys, who are ſtill drenching themſelves in Fulneſs of Joy, and bathing themſelves in Rivers of Pleaſure, which are at God's right hand for evermore. It was properly ſaid therefore to the good and faithful Servant, *Matth.* 25. 21. *Enter thou into the joy of thy Lord*, becauſe it was impoſſible that the infinite Joy of his Lord ſhould enter into him.

But here ſome one will be apt to cry out with the paſſionate Pſalmiſt, complaining of his own and the Churches afflictions, *Pſal.* 89. 47. *Lord, where-*

wherefore hast thou made all men in vain?

To this I answer, GOD made Man upright, holy, blessed, and substantial, but Sin hath brought Vanity upon Mankind; yea, the whole Creation is thereby subjected to Vanity. Man, in departing from his GOD, who is Life and Substance, is become vain, and whatever he is, has, or does, is but imperfect, is but a shew. But yet GOD has not made all Men in vain neither, because he has yet ordain'd for all believing Souls a substantial and durable state of Happiness; so that though they be mean and imperfect in this World, they shall be perfect and compleat in another.

Let us rather cry out with the same Psalmist, when he was in a more serene and undisturbed Temper, *Psal.* 8. 4. *Lord, what is man, that thou art*

mindful of him, or the Son of man, that thou visitest him? What is poor Man, whom his Sin and Apostasie has made so vain and despicable, that thou after all this shouldst think Thoughts of Love towards him, and prepare such excellent Honour and Happiness for him? How great cause have all the poor crippled Souls of Men to admire the infinite Bounty of the Great King, and to cry out with lame *Mephibosheth*, in 2 *Sam.* 19. 28. we were all but as dead Souls before God, yet has He set us amongst the Angels of Heaven, and will entertain us with them that eat at his own Table.

And this indeed might serve for one use that I would make of this Doctrine, but this is not all; therefore

H 2 *Secondly,*

Secondly, This may serve to humble the Children of Men, to pull down their proud Crests, and to reduce them to a sober Temper. This is one of the most notorious and odious Vanities of vain Man, that he does think highly of himself, and magnifies himself in his own Eyes, and is ambitious to be Great in the Eyes of other men. There is nothing more miserable than the Devils, and yet nothing prouder than they. Even *Simon Magus* himself, the Sorcerer, that *Child of the Devil*, was desirous to be accounted τις μεγας, *some great one* amongst his Neighbors. It is a common and true Observation, that by how much the less worth any man has, the more he is conceited of his own Worthiness, and seeks to put off himself in the estimation of the World: Whereas the Wise and the Good, *sua se virtute involvunt*, are satisfied in and from themselves, and are

are sufficiently defended by a conciousness of their own Worth and Innocence, and goodness of their Cause, and had rather be accounted to have nothing to say, than to answer Fools according to their Folly; had rather forfeit their Reputation than their Discretion. Now, what can be thought of more effectual for the correcting the Insolence of vain Man, than to be throughly convinc'd of his own Vanity? If the Bubble could be perswaded it was but a Bubble, surely it would swell no more. If Man could be perswaded, that he *was a Worm, and no Man*, he would be content with a humble crawling upon the Earth, and not magnifie himself, as if he were not a creeping thing. If any thing in the World can enoble Man, and make him something, it is Humility; and if any thing in the World can humble him, it must be the consideration of his own Vanity and Nothingness.

thingness. γνῶθι σεαυτόν was justly esteemed by the wise Greeks as a Voice from Heaven, as an Oracle of God, *è cœlo descendit*; and I think the Christian Divinity acknowledges the same. When the noble Souls of men do consider their own original, how pure and excellent it was, how they are now sunk into Prisons of Flesh, and inverst in Sence and Sensuality, how dark they are in their Apprehensions, how unsteddy in their Resolutions, how uncertain in their Knowledge, how irregular in their Affections, how boisterous and unreasonable in their Passions, how easily carried away to Vice, how imperfect in Virtue, how weak, distempered, and diseased in Body, how disappointed in Relations, how vex'd, tir'd, deceiv'd, or opprest in their Estates, how perplex'd in this World, and how doubtful of a better; in a word, what a bundle of Vanity Mankind is become, how

can

can it be, but that it must needs make him sober and humble, and consequently contribute something to the restoring of him to his primitive Excellency; *Nam quo minus sibi arrogat homo, eo evadit clarior & nobilior*; The less Man arrogates to himself, the more excellent he is.

Thirdly, Let this Doctrine of Humane Vanity affect our Hearts compassionately towards the miserable apostate Sons of Men. Of all Sights in this World, this is the saddest, and most to be lamented; Nations unhinged, Kingdoms weltering in Blood, the most devilish Plots, the most unnatural Wars, the most barbarous Persecutions that ever the Eye of a Spectator beheld, or the Pen of an Historian recorded, if they were all registred, would not make up such a tragical Volume, as the third Chapter of *Genesis* alone does. We pity the

Wounded when we see their Wounds bleeding, and their Limbs broken; we pitty the Sick, when we see their restless and painful state, and hear their lamentable Shrieks and deadly Groans; we pitty the Poor and the Forlorn, the Fatherless, Motherless, Friendless, Harbourless, Helpless, when we see them with naked Feet, and half-naked Bodies, in the pinching Severity of Frost and Snow, seeking their Bread in desolate places; we pitty poor Prisoners, that lye in Dungeons, are bruised with Irons, sink in the deep Mire, or else are made fast in the Stocks, fed with black Bread and cold Water, lodg'd on a little Litter amongst Toads, and Newts, and noisom Vermin; we pitty poor banish'd men, driven out of their own sweet Country, and from amongst their dear Relations, wandring amongst wild Beasts, or barbarous men, more savage than Beasts, enjoying no Liberty, except it be that

of

of wandring from one Cave or Den or Defart to another; we pitty unhappy Princes, whose Crowns are fallen from their Heads, and the Children of prodigal Gentlemen, Lords of Towns, who come to be relievd by the Towns whereof their Fathers were sometimes Lords. Oh! but how much more reason have we to pitty and bewail vain Mankind, the miserable Posterity of *Adam*, wounded in Soul with a most deadly wound, all their Bones broken, sick of the most painful Disease and loathsom Leprosie, poor and desolate, naked and forlorn, Slaves and Prisoners in the Dungeon of the Body, and under Sathan their Jayler, banisht from Paradise, estranged from God and his holy Angels, and wandring in the Wilderness of this World in a thousand Wants, Necessities, Dangers, Uncertainties, and Perplexities, degraded from their excellent Honours and Dignity, and now feeding upon Husks ordained

damned to be Meat for Swine! When *Peter* and *John* saw the lame man that could not walk at all, they pitied him and healed him. When we consider poor Mankind walking in a *vain shew*, though we cannot heal them, let us pity and pray for them, and bewail our own and their Degeneracy. Nay,

Fourthly, Let us not only bewail the Vanity of Mankind, but be in a godly sense weary of our vain Life. The highest pitch which most men aim at, is but this, to be desirous to live, and content to dye. But the Apostle *Paul* was of a higher form, he was only content to live, but desirous to dye, desirous to depart, and to be with Christ, because it was far better, *Phil.* i. 23. Possibly you will not allow me to argue from the Prophet *Elijah*, 1 *Kin.* 19. 4. *Lord, take away my life*; nor from holy *Job*, *chap.* 7. 15,

15, 16. *My ſoul chooſeth death rather than life; I loath it, I would not live always; for my days are vanity.* Perhaps you will ſay, theſe holy men were either in a *Paſſion* not to be juſtified, or in a *Rapture* not to be imitated; but yet ſure, in good earneſt, and in ſober Temper, without either Paſſion or Extaſie, the conſideration of our poor imperfect ſtate, and vain life, ought to beget in every Pilgrim Soul a holy and comely wearineſs of this ſtate of alienation and elongation from its GOD; I dare not venture to call it the Grace of Diſcontentment, becauſe the Grace and Art of *Contentment* has obtained ſo great a Name in the World, but methinks a degree of Wearineſs or Diſcontentment, may well enough ſtand with a predominant ſubmiſſion to, and ſatisfaction in the Will of God. One thing cannot be deſired, (eſpecially not with ſuch a deſire as ἐπιθυμία imports) but the contrary to it,

it, must be in some degree rejected or undervalued: So that I suppose the Apostle *Paul's* desire to depart comprehends in it a kind of weariness of Commoration in the Body. And indeed, who can reasonably blame a man that is weary of a state of Bondage, Banishment, Imprisonment, Poverty, and Vanity, and desires a state of Liberty, Enlargement, and Perfection? Which brings me to the last thing.

Fifthly, Study, covet, love and long after things durable and substantial. As we ought with a holy kind of Weariness to lead βίον ἀνήδονον τὸν ὧδε, a life void of Pleasure in things here below, so ought our life to be φυγὴ ψυχῆς πρὸς Θεὸν, a flight of our Souls to God alone. The whole Creation is subjected to Vanity, but the Creature shall be delivered from the Bondage of Corruption; therefore *the whole Creation*

tion groaneth and travaileth in pain, *Rom.* 8. 20, 21, 22. And ſhall not we much rather long to be delivered from our ſtate of Vanity? Can we ſeriouſly think of our Vanity, Miſery, and Indigency, and not cry out, Oh that we *were as in times paſt*, when we came out of the Hands of God at firſt: or, Oh that we were as we ſhall be in *time to come*, when we ſhall be put into the Hands of God again. It is lawful, it is reaſonable, it is ſafe, it is ſeemly, to look for and long after a ſtate of Purity and Perfection, a ſtate of compleat Health and Liberty, a Reunion with our God and Center, to be *abſent from the Body, and preſent with the Lord*. It is moſt natural and comely, for every thing to tend to its own Perfection; and the moſt *healthful* Conſtitution of a Soul, is to be *ſick* of Love. The deſcription of regenerate and ſanctified Souls is, that they love the appearing of Chriſt, 2 *Tim.*

4. 8. that they look for his appearing, *Tit.* 2. 13. that they look for, or long for the Mercy of our Lord Jesus Christ unto Eternal life, *Jude, ver.* 21. that they look for, and haſten to the coming of the day of God, 2 *Pet.* 3. 12. And ſo we find they have done, *Paul* deſiring to *depart and to be with Christ*, and *David* longing for the Salvation of God, *Pſal.* 119. 174. his Soul breaking for very longing, *Pſal.* 119 20. waiting for the *Lord* more than they that watch for the Morning, I ſay, more than they, *Pſal.* 130. 6.

To conclude, Lament not intemperately the removal of any out of this ſtate of *Vanity and Vexation of Spirit*, into a ſtate of ſatisfaction and perfection of Spirit. Rejoice not immoderately in the faireſt and ſweeteſt Circumſtances of this preſent life, but live under a painful ſenſe of your own Indigency, breathing after a ſtate ſubſtan-

tial

tial and durable, blissful and eternal: And God of his infinite Mercy grant, that we always endeavouring to perfect Holiness in the fear of God, at our removal hence, may have an abundant Entrance administred unto us, into the Kingdom of our Lord and Saviour Jesus Christ;

To whom, with the Father and the Holy Ghost, be all Praise, Honour, and Glory, for evermore. Amen.

ERRATA.

PAge 1. line 8. read *διαπορνεται*; p. 2. l. 4. r. *nulli*; p. 29. l. 19. r. *ex*; p. 100. l. 7. r. *requisivit*; p. 106. l. 8. r. *velleity*.

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